Aturan Sungei Ujong.

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This is the origin of the Waris Sungei Ujong in their two branches, that is to say, the Waris di Darat and the Waris di Ayer.

A Sultan of Johor had three children—the eldest a daughter, the second a son, and the third a daughter.

The eldest Princess had a son, to whom was given the title of Bendahara. The Prince succeeded his father as Sultan, and had sway over three kingdoms. The younger Princess had two children: the elder, a son, was given the title of Temenggong, and founded the State of Muar. The younger, a daughter, married her cousin the Bendahara, and bore a daughter, named To' Tunggal Titek. The Tungku Bendahara, with his wife and child and his five chiefs, came to Kuala Linggi. These were the (titles of the) five chiefs. First, the Dâto' Raja Mambang; 2nd, Sri Maharaja Chulan; 3rd, Paduka Raja; 4th, To' Gantam Saribu; 5th, Panglima Besar Laut. Now when the Bendahara had ascended the river as far as Sempang Rembau he debated with his five chiefs as to how they should proceed, and while they were discussing, some sugar cane refuse and a head of jagong (Indian corn) came floating past them. Then said the Tengku Bendahara: "There must be inhabitants up the left branch of the stream; let us ascend it;" so he gave the order, and they ascended the river to Pengkalan Durian, where they made fast their prahu, and landed and followed a beaten track till they were close to the Batin's house.

[illegible] Tengku Bendahara then proceeded to fire a shot from his gun, and hid himself in the jungle. The Batin hearing the shot came out to see where it came from, but seeing no one, returned to his house. The Bendahara then fired three shots more and again concealed himself. The Batin came out as before and seeing no one he cried out, "Who is this that has fired twice and "remains invisible? Come out, whether he be man or spirit, and "thou shalt be my master" (Penghulu). When the Tengku Bendahara heard that, he came out at once and presented himself to

the Batin. The Batin looked at him, and prostrating himself said: "O my lord, you shall indeed be my Penghulu." So the Batin went with Tengku Bendahara to his prahu where they feasted and ate and drank. And when the Tengku Bendahara asked him, the Batin said, "My name is Saribu Jaya and I am "the Penghulu of all the Jakuns in this country." So the Tengku Bendahara, after he had remained there a while entertaining the Batin, asked the Batin to lead him up-stream to some place where he could make a settlement. The Batin gladly consented to accompany him, and they went further up the river to Silian. There the Tungku Bendahara built an Istana, and many people came to pay their respects to him, and the country was named Sungei Ujong. And the Tengku Bendahara married his daughter Tunggal Titek to Raja Mambang, who was of the Benor (?) people.

They had five children—the eldest of whom was Penghulu Silian; the second, Penghulu Salat; the third, a daughter, named Dâto' Semarga; the fourth, a son, named To' Mohamad Jumbu who was styled Penghulu Klambu; and the fifth, a daughter, named the Dâto' Sri Mani.

Now after a time the Tengku Bendahara sent for the To' Batin, and thus spoke to him: "O my brother, I have sent for "you because I desire to leave to you the care of my children "such as they are. You know them, and, O my brother, treat "them not other than your own children and teach them." The To' Batin prostrated himself and said, "I will carry out whatever "my lord has ordered." Then the Tengku Bendahara sailed away to Pahang and returned no more, and from the time of his going the To' Batin ever continued to look after the children and grandchildren of Tengku Bendahara. Pengulu Silian returned to the Mercy of God and was buried at Silian. His brothers, Penghulu Selat and Penghulu Klambu sent for the To' Batin Saribu Jaya to come to Sungei Ujong, and when he had come, Penghulu Selat said: "O nenek (grandfather), I have sent for you be- "cause I desire to seek some other place to live in. Help us to "find some other favourable place." The Batin replied "I will "go with you wherever you desire." Then Penghulu Selat and Dâto' Klambu and Dâto' Semarga, and Dâto' Sri Mani went up the river till they came to Rahang. There they determined to settle, and the To' Batin returned to Pengkalan Durian. And after

Penghulu Selat and Dâto' Klambu had made a settlement at Rahang many of the Jakun people came to them and were received into the faith of Islam and many traders also visited them. The Dato' Semarga, sister of Penghulu Selat, was married to an Achinese from Pasi who was styled Dâto' Rambutan Jantan. From these came three children: the first, Dâto' Kling; the 2nd, a daughter, named Dâto' Dara Darani; the 3rd, a daughter, styled Dâto' Pinang Panjang Rambut. The Dâto' Sri Mani, who married Perdana Amping, having no children, adopted the Dâto' Pinang Panjang Rambut as her daughter, and lived at Ampangan. Penghulu Selat made a settlement at Setul, and married the daughter of a Batin. They had no children, but Penghulu Selat adopted a Jakun of his wife's family, who had adopted the faith of Islam, as his son and gave him a place in his house. When Penghulu Selat returned to the Mercy of God Most High his adopted son inherited all his kampong and other property. He married and his descendants multiplied. Now as to Dâto' Klambu, on a certain day he went to Sempang Ampat, near Beranang, and there he saw a Jakun woman, the daughter of Batin Raja, the Jakun Penghulu. Her name was Ma' Seraya and she found favour in the eyes of Dâto' Klambu. He asked the Batin to give her to him in marriage, and, with the Batin's consent, took her to Rahang, where he married her and she adopted Islam. They had three children: the first, a son named Jintek; the second, a daughter, named Dara; the third, a son, named Musang.

One day the Dâto' Klambu sent for the To' Batin Saribu Jaya, and To'Batin Mambut, and Nenek Jenang; and when they had come he thus spoke to the two Batins: "I have sent for you, Nenek, to consult you about the titles and dwelling-places of my children and my "anak buah," the children of Dâto' Semarga. I am going to send all my children to live at Pantai Layang, and to appoint Jintek to be Penghulu for all of them that dwell in the country of Batin Mambut, and one of my nephews (anak buah) shall be Bandar to govern all who live in the country of Batin Saribu Jaya." Then Dâto' Klambu enquired what were the boundaries of the Batins' countries, and the Batins told him. "From "Jeram Jipon, Bukit Sepam, Ginting Paung towards the ulu as "far as Bukit Bukan; the hills and valleys (Gaung Guntong) be- "longed to Batin Mambut; and from there downstream to the sea "belonged to To'Batin Sribu Jaga." Dâto' Klambu said, "Be it

"so, but my children (by the Batin's daughter Ma'Seraya) and "my 'anak buah' (relations on the male side) will have hence "forth their separate districts. If there is ever any question "that concerns the whole country, they must consult together, "and not act separately. Also, the Raja, who shall be guided by "the 'adat Temenggong,' must be from Johor."

Then Dâto' Klambu fixed the titles and dwelling places of his descendants, and the Batins returned each to his own place. His children were taken by the To'Batin to Pantai Layang and were looked after by the Old Man (Nenek) Jenang. In course of time Dâto' Klambu returned to the Mercy of God Most High and was buried at Rahang, and the place is named Klambu even to this day.

Penghulu Jintek married the daughter of To' Alun Tujoh, and Dâto' Musang married the daughter of Batin Mambut, and Dâto' Dara married the son of Nenek Jenang.

Now after the death of Dâto' Klambu, Penghulu Jintek addressed the Bandar as follows: "By the dying directions of "our father, Dâto' Klambu, we are to be vassals of the kingdom of "Johor; what is to be done, O brother?" So they consulted, and finally Penghulu Jintek went to Johor, and the Bandar Kling, remained in charge of the country. When Penghulu Jintek got to Johor he presented himself before Sultan Abd-el-Jalil, who declared as follows: "The four Penghulus of Sungei Ujong, Johol, "Naning and Jelebu are no longer subject to me, for I have trans-"ferred my authority over them to the Raja of Menangkabau. Let "the four Penghulus address him." Then the Sultan explained to Penghulu Jintek how he came to transfer his suzerainty to Menangkabau: "On a certain day a man came to present a "nangka (Jackfruit) to my father the Sultan at Kota Tinggi. On "the way he met the wife of Mokeh Segama, who being great with "child, desired the nangka, and asked for a piece of it. He gave "her a little of it, and then went on, and presenting himself before "my father, asked him to accept the nangka. My father accepted "it, and then saw that the nangka was not a whole one. 'What is "this'? he said, 'how does this nangka come to have a piece out of "it?' 'O my lord,' the man said, 'this is nothing, only that the wife "of Mokeh Segama being great with child, wanted some nangka "and asked your slave for a little, and your slave being sorry for "her gave her a little. O my lord, have mercy on your slave and

" forgive this offence.' When my father heard that, wrath arose
" in him, and he ordered the wife of Mokeh Segama to be arrested.
" So they went out and searched for her, and brought the woman
" before my father, and my father ordered her to be cut open. And
" they had her cut open according to my father's order, and they
" found the child in her womb holding the nangka with both hands.
" It was also dead, and they buried them with the usual rites.
" Now when this happened Mokeh Segama was away, and on his
" return my father summoned him to his presence. Mokeh Segama
" presented himself before my father who said to him 'I have
" sent for you, O Mokeh Segama, to announce to you that I have
" caused your wife to be cut open because she took a piece out
" of my nangka.' Mokeh Segama bowed low and said 'O my
" lord, I am beneath your feet, and whatever the justice of my
" lord has ordered, to that do I bow my head.' Then the Mokeh
" Segama asked leave to withdraw himself.

" It fell on a day after this that my father was going to bathe
" in state accompanied by his chiefs and Mokeh Segama and a
" retinue suited to his dignity, and while he was on the way Mo-
" keh Segama attacked and stabbed him on the leg. The white
" (royal) blood was shed, and thus he died, and returned to the
" Mercy of God. Then Mokeh Segama ran amok and threw
" himself upon our people. Many perished and many were wound-
" ed in the fighting that followed. I myself was nearly overcome,
" and sent for assistance to the Raja of the Buggis and the Raja
" of Menangkabau. Both of them came, bringing their people
" and munitions of war, and made war against Mokeh Segama
" who was at lengh captured and put to death, and his followers
" scattered. Now after the capture of Mokeh Segama, the men
" of the Raja Buggis and the Raja of Menangkaban's men fell out
" over the division of the spoil. The Buggis men said they had
" captured Mokeh Segama and the Menangkabau men said they
" had. And becoming enraged in the dispute, they ran amok,
" and many men were slain and wounded. I, therefore, sent word
" to both the Rajas to withdraw their people, as they were violat-
" ing the laws of my country; so the two Rajas withdrew their
" people, and put an end to the disturbance. For this reason I
" made concessions to the two Rajas. To the Raja Buggis I grant-
" ed the sovereignty of Rhio, because his rule is over the sea.
" To the Raja of Menangkabau I granted the four countries of

"Sungei Ujong, Johol, Naning and Jelebu, because he is an in-
"land Raja. And I myself, in succession to my father, ascended
"to the Rajaship of Johor. The two Rajas retired, each to his
"own country, and thus it is that the four States have been hand-
"ed over to Menangkabau, and the four Penghulus must go and
"present themselves before the Raja of Menangkabau."

After this, Penghulu Jintek returned to Sungei Ujong and held a consultation with the other three Penghulus. They decided to do as Sultan Abdul Jalil had advised, and sent an Ambassador to the Raja of Menangkabau. The Ambassador departed, and while he was away Penghulu Jintek died and was succeeded by Penghulu Musang.

Now when the Ambassador reached Menangkabau he was refused audience by the Raja. He, therefore, went to Siak and, presenting himself before the Raja of Siak told him what Sultan Abdul Jalil had said. So the Raja of Siak, brought the Ambassador with him and presented him to the Raja of Menangkabau. And when the envoy had humbly declared the objects of his mission, the Raja of Menangkabau ordered that it should be done as the four Penghulus wished, and added that if they would adopt his customs he would himself visit their country.

Then the envoy was sent back, and the Raja of Menangkabau promised to send one of the Rajas under him to the country of the four Penghulus. So the envoy returned to the four Penghulus and related what had occurred, and the four Penghulus issued a Proclamation to all their people: "Our allegiance to Johor
"is broken. We are vassals to the Raja of Menangkabau and
"our ties (bertali) are with the State of Siak." And each departed to his own country.

In due time after this, Raja Kasah came from Menangkabau, sent by the Raja of that country, and the four Penghulus received him. He was unable, however, to introduce the laws of Menangkabau as the four Penghulus desired. At this time Bandar Kling died and was succeeded by Bandar Saleh. After Rajah Kasah, came Raja Adil. He fixed his dwelling-place at Danan Boya where the four Penghulus and the Bandar went to pay their respects to him and to ask him to introduce his laws. He also was unable to revise the customs of the country, and the four Penghulus and the Bandar each went back to his own State. Penghulu Musang died, and was succeeded by Penghulu Kadim, during

the Bandarship of Bandar Saleh. After this, Raja Adil went back to Menangkabau and was succeeded by Raja Khatib. He also did not know how to introduce new customs. And the four Penghulus were amazed and said: "The Raja of Menangkabau "promised he would grant us a Raja who would establish his laws "in the four countries; now we have had three Rajas who have "done nothing at all." Then Raja Khatib went away and after him came Raja Malewa, who established himself at Penajih in Rembau. Penghulu Kadim died and was succeeded by Penghulu Bertatah, the Bandar being Bandar Locho.

Raja Malewa subsequently went to Jelebu and dwelt beside a certain river, and sent for the four Penghulus. The four Penghulus and the Bandar set out in obedience to the order of the Raja, and having arrived at a certain hill, they halted and held a consultation as to what Raja Malewa could want with them. Then they proceeded on their way, and the name of that hill is now Perhentian Terhimpun, because the four Penghulus and the Bandar assembled there.

And when they had reached the presence of the Raja he addressed them as follows:—"We have been commanded by "the Raja who is at Pagaruyong to visit the Dâto' of these coun-"tries and we have been commanded to establish there the law "of Menangkabau, that is, the law of To' Perpateh. Now, O Dâto', "do you wish to adopt these laws or not?" The four Penghulus and the Bandar replied: "We all desire the custom of To' "Perpateh." Thus was the law laid down by Raja Malewa. In the first place, it was ordained, that a man who marries should refer as to his wife's property to his wife's relations (tempat semunda). Secondly, in case of divorce, the property must be divided; the wife's property to be returned (to her family), what remains, to be divided between the two. Thirdly, he who wounds shall be wounded, he who kills shall give a life in compensation (mati berdendang.) Fourthly, inheritance shall not be through the children (but through the brother's children), and the waris (heirs) on the female side shall succeed in turn (bergelar). Fifthly, compensation (balasan) shall not be sought from a man's children but from his blood relations on the wife's side. When Raja Malewa had declared the above laws he enquired of the Penghulu Rumah Bertata and Bandar Locho from whence they derived their origin, and the Penghulu related

to him his history, as has been stated. "O my lord, I am a "grandson of Penghulu Klambu, and my brother the Bandar is "grandson of Dâto' Semarga. The Dâto' Klambu and Dâto' Se-"marga were brothers, and the children of Dâto' Klambu inherit "the Penghuluship, while the children of Dâto' Semarga inherit "the Bandarship. They rule separately. From Jeram Chipan, "Bukit Sepam, Ghinting Paung to the Ulu is under my authority, "from there down to the sea belongs to the Bandar. This is "clear and understood by each. In any matter that concerns the "whole country, I must consult with the Bandar, not act without "him. This is a tradition handed down from my ancestors."

When Raja Malewa heard this and understood that there were two branches of the Waris Sungei Ujong—the descendants of Dâto' Klambu and of Dâto' Semarga—he named one the "Waris di Darat" and the other the "Waris di Ayer."

He also conferred titles on the four Penghulus. The Penghulu of Sungei Ujong he styled "Orang Kaya Klana Petra Petrakutuan." He so styled him because he was of Raja origin, and settled that if the Rajaship of the four countries should ever be unfilled, the Klana should act in place of the Raja for the time being. The Penghulu of Johol he styled "Orang Kaya Mentri Johan Pahlawan Leila Perkara." The Penghulu of Naning became "Orang Kaya Maharaja Murah," and the Penghulu of Jelebu "Manek Mentri Akirzaman." The Bandar alone received no new title.

Then Raja Malewa desired the Klana and the Bandar to appoint chiefs amongst the Waris to exercise authority under themselves. They held a consultation and finally selected a grandson of Dâto' Sri Mani, and a grandson of Dâto' Semarga. The former received from the Raja the title of "Mandika," as a Lembaga (chief) under the Klana; the later was styled "Maharaja di Raja," as Lembaga of the Waris di Ayer. These titles are handed down amongst the respective Waris.

Raja Malewa also conferred insignia on the four Penghulus and the Bandar, viz., 2 spears (benderang), 2 swords, 2 long krises, 2 tongkuls, 2 pajar machin siang, 2 ular-ular, 2 flags, and authorised them to fire five guns on State occasions.

To the Lembaga he allowed the same insignia as above, but they may only fire three guns and no more. Having conferred titles and insignia, Raja Malew aconfirmed each of the four Peng-

hulus in the government of his own country, nor did he impose any taxes, reserving only certain dues to himself as suzerain. He directed that in the event of any war or disturbances the Penghulu should refer to him.

Raja Malewa then returned to Penajih in Rembau, and when he had arrived there the Penghulus and the Bandar met (again) in conference, and elected Raja Malewa to be their Raja with the title of "Yam Tuan." They invited him as Yam Tuan to live at Sri Menanti, and Rembau became known as the "Tanah Karaja'an" (the Raja's country), while Sri Menanti was the "Tanah Mengandong" (the Raja's abode).

When the Klana Rumah Bertatah had returned to the Mercy of God Most High, he was succeeded by Klana Badur in the Bandarship of Bandar Bangkit. In course of time Raja Malewa returned to Menangkabau, and in his stead came Raja Lenggang to dwell in the Istana of Yam Tuan Raja Malewa. The four Penghulus met and elected Raja Lenggang to the Yam Tuanship in succession to Raja Malewa.

Raja Lenggang married, and the name of his son was Raja Radin. And when Raja Lenggang died the four Penghulus assembled and elected his son Raja Radin to succeed his father as Yam Tuan. Now Raja Radin having become Yam Tuan, another Raja named Sati came from Menangkabau in order to succeed Raja Lenggang as Yam Tuan. The four Penghulus refused to receive him, as they had already elected a Yam Tuan of the Raja stock of Menangkabau. Then Raja Sati was wroth and had recourse to arms. In the fighting that ensued he was defeated and fled, and the son of Raja Lenggang was established in the Yam Tuanship. Since that time there has been no other Raja from Menangkabau.

Bandar Bangkit died and was succeeded by Bandar Mogah. Now the Yam Tuan Rajah Radin paid frequent visits to Sungei Ujong, and used to halt for the night at Parui in Sungei Ujong. He was displeased that there was no one there to provide him with lodging and food and drink, so the Klana and the Bandar consulted together to apoint a Penghulu Dagang for Parui who should attend to the wants of the Yam Tuan in his journeys to and fro. Having consulted they appointed as Penghulu Dagang the grandson of Batin Ghalong, (غلوڠ) and for his subsistence

allowed him to collect taxes on the produce of the district—fowls, and ducks, and goats and buffaloes, and tin, etc., etc.

Klana Badur died and was succeeded by Klana Leha in the Bandarship of Bandar Mogah. It was the Klana Leha who consulted with the Bandar about appointing chiefs to have authority under the Dâto' Mendika and the Dâto' Maharaja di Raja. They appointed the Dâto' Mentri and Dâto' Leilah Bangsa, and Dâto' Ma'raja Leilah and Dâto' Johan, and Dâto' Raja di Muda, each to be head of his respective suku (tribe) in the Waris di Darat. The Bandar appointed, under the Dâto' Raja, the Dâto' Si Ma'raja, the Dâto' Paduka Raja, and Dâto' Panglima Besar (for the Waris di Ayer). Now when in time the Klana Leha had returned to the Mercy of God, the Dâto' Mendika took counsel with the Dâto's under him, and without consulting the Bandar or the Dâto' Raja, they chose Klana Bahi to succeed Klana Leha. Upon this the Dâto' Ma'raja di Raja went to the Dâto' Bandar, and the Bandar having ordered him to make inquiries, he went to Pantai to question the Dâto' Mendika. "Who has elected the Klana?" he said, and the Dâto' Mendika answered "Klana Bahi has been elected." To this the Dâto' Raja replied "Wait, Dâto' Mendika, till the guns are ready," and then departed.

Soon after this, one day when Klana Bahi had gone to bathe, Kawal appeared at his house and asked the Klana Bahi's wife to show him the Klana's seal. The Klana's wife fetched the seal, and while she was showing it to him, he snatched it away, and made away with it straight to the Dâto' Raja. The Dâto' Raja took it to the Bandar who thereupon ordered that Kawal should be made Klana. This was done, and Kawal was declared Klana and proceeded to Pantai. A fight ensued, in which Panglima Besar Hadji Saleh was wounded in the arm by a bullet. By the intervention of the Dâto' Raja, a meeting was arranged between Klana Bahi and Klana Kawal, and hostilities were suspended. Finally, Klana Bahi retired in anger to Setul, and shortly afterwards he died there, and no one was afterwards elected Klana in his stead. Now Klana Kawal appointed his younger brother named Sindang to be Laksamana with the same rank of Panglima Besar, and he was the first Laksamana in the State. The Laksamana is the first of the Klana's officers, and the Panglima Besar is the first of the Bandar's (kepala jubak). And because the descendants of the adopted son of Penghulu Salat had be-

come numerous, the Dâto' Klana and the Dâto' Bandar consulted what should be done with them. They named them the Waris Si Silah because they were not the direct descendants of Penghulu Salat, but only by adoption. They inherited the titles of To' Batin, and To' Leila Perkara, and To' Datar. The To' Batin was their Penghulu or Undang and had jurisdiction over the hills and valleys of the deep forest. The To' Leila Perkara and the To' Datar were their Lembaga, and ruled the cultivated kampongs and fields (kampong yang bersudut, sawah yang berlopak.) It was ordered that they should appear with the Dâto' Mendika to pay their respects (to the Klana) at the Hari Raya, and should any quarrel or disturbance arise which they might be unable to settle they were to refer the matter to the Dâto' Klana and the Dâto' Bandar. On the occasion of the Klana's feasts or ceremonies they were expected to provide saffron and pepper and yams and kladi, and other jungle produce for his use.

When the Klana Kawal died he was succeeded by Laksamana Sindang—whose title was assumed by Sayid Abdulrahman, in the Bandarship of Bandar Nuggal, whose Panglima Besar was Ahmed.

Klana Sindang was succeeded in the Klanaship by Laksamana Sayid Abdulrahman and Raja Hussein became Laksamana. Shortly after his appointment, Klana Sayid Abdulrahman visited Singapore, and on his return he held a meeting of the Dâto' Bandar, and the Lembaga and the Waris of both branches, and thus addressed them: "Our country is small, and our means of " defence are little. It were better, I think, for us to make friends " with the English and to take shelter under their flag; we would " then live in security and fly our own flag in peace." The Dâto' Bandar made answer: "If this is what is going to happen it is " against my wish. It is not according to our constitution to take " shelter with the English. We are vassals of the Yam Tuan of " Sri Menanti, and the question must be referred to him." So nothing was settled, and the chiefs separated.

After this, while the Klana was seeking for some way of carrying out his wishes in the matter, a letter came from the Governor in Singapore, to request that the Klana would not allow Raja Mahmud and his people, who were hostile to the Raja of Selangor and Tunku Kudin, to enter Sungei Ujong, and to say that the Governor would not be responsible if anything

happened in consequence of such a proceeding.

The Dâto' Klana accordingly informed the Dâto' Bandar of the Governor's wishes and the Dato' Bandar replied as follows: "It is indeed true that Raja Mahmud is an enemy of the Raja "of Selangor and of Raja Kudin and has been driven from the "country by them, but he having come to this country as a "stranger, is it proper that we should turn him out who has done "us no harm?"

This letter filled the Klana with anger, and he summoned the Pantai Lembagas and the Dâto' Raja of the Waris Ayer, and Panglima Besar Ahmad [the present Dâto' Bandar.—R. B.] and thus addressed them, when they had presented themselves:— "I have sent for you because I have received a letter from the "Governor asking me not to give shelter to Raja Mahmud, who "is an enemy of the Raja of Selangor. I have requested the "Dâto' Bandar to cease doing so, and he has refused to obey my "order. Now I ask for your advice what is to be done. If we "continue to shelter Raja Mahmud, we will most certainly have "to fight Raja Kudin—and I think it will be better for us to have "Raja Mahmud as an enemy than Raja Kudin. Raja Mahmud "is being supported by the Dâto' Bandar, and it seems to me that "we had better make the Panglima Besar here Bandar. If a "Bandar has to be supplanted, it should be by a Bandar, a Klana "by a Klana." Then the Dâto' Klana appointed Panglima Besar Ahmad as Dâto' Bandar and told him that he might have to fight with the other Bandar. The Panglima Besar (Ahmad) replied that he gladly accepted the office that the authority of the Klana had conferred upon him according to right and custom, and asked that a written confirmation of his ancient rights, as between Klana and Bandar might be granted to him. This was agreed to and a written letter of agreement* was given to Panglima Besar Ahmad who was then formally appointed to be Bandar. Shortly after this, the Klana and Bandar Ahmad and all the Lembagas commenced operations against the Bandar, but for some ten or fifteen days nothing happened. Then the Bandar sent Raja Mahmud to attack the house of the Dâto' Klana, and Raja Mahmud nearly took it—most of the Klana's people having run away—but before he had taken it, an order came from the Bandar to Raja Mahmud not to destroy the Klana's house that

* This letter has been seen by me.—R. N. B.

day ; so Raja Mahmud returned home.

Raja Mahmud having retired, the Klana sent a letter to the Governor asking for assistance from Singapore. This having been obtained, the war against the Bandar was renewed, and not long after, the Bandar fled to Singapore and Raja Mahmud with him, and both were detained there.

After this came the war with Sri Menanti. The cause of this was that when Tengku Antar became Yam Tuan of Sri Menanti, the Dâto' Klana refused to recognise his authority over Sungei Ujong and thus incurred the Yam Tuan's displeasure. He attacked Sungei Ujong, but in the end he was defeated and compelled to fly, and from that time there has been no Raja over Sungei Ujong.

The Dâto' Klana Sayid Abdulrahman went to Mecca on a pilgrimage, and died there. He was succeeded by Dâto' Leilah Setia Mohammad Usuf. He, after some time, was compelled to resign because he did not adhere to the ancient customs of the State, and was succeeded by the Klana Mamur, who is Klana at the present time.

The following are the chiefs who, under Malay rule, were entitled to share in the State revenues. The Klana and the Dâto' Bandar had the right to collect dues (import and export) in their own markets. The Dâto' Si Maraja collected at Liat. The Dâto' Kanda (Laksamana) at Ampangan. Panglima Besar at Ranak, and the Waris Pantai at Sikamat. Each collected his own dues. The Linggi dues were divided into three parts, one went to the Dtâo' Klana, one to the Dâto' Bandar, one to the Dâto' Muda and his Waris. The share of the latter was obtained because it was the duty of Dâto' Muda to collect all the Linggi taxes. The poll tax of $1 a year on all Chinese went to the Klana only, while the taxes on all boats went to the Dâto' Bandar only; the tax was $3 on each boat. The Panglima Besar levied taxes on the road to Lukut, 15 cents a man. The Waris (di Darat and di Ayer) had a right to taxes on the produce of their respective lands.

This information relative to Sungei Ujong has been collected for me by Haji Bakar, whose title is Dâto' Maraja, a Lembaga

of the Waris di Ayer, by order of the Penghulu Haji Abdulrahman, Penghulu in the District of Labu.

R. N. BLAND,

Officer in charge at Kwala Pilah in the Negri Sembilan.

March, 1895.